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To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will guide by degrees out of the mind, unless it be invigorated and reimpressed by external ordinances, by stated calls to worship, and the salutary influence of example. —Johnson.

DUTY OF STATE TO EDUCATE ITS CITIZENS

The right of the state to educate is in this country almost universally admitted. That right rests upon no unsubstantial or visionary foundation. It is implied in the end for which men have established government. The end of government is to accomplish the objects of organized society. Among the chief objects of organized society are, first, the development of the best powers-intellectual, moral and physical of the individual; and second, equality of opportunity in the pursuit of whatever makes life worth living. Universal education is the one essential condition under which these objects may be realized.

Without universal education there cannot be equality of opportunity for all. To provide, to insure, and to compel universal education is an undertaking far beyond the powers of any authority short of the state itself. As John Stuart Mill argued, because parents are unable or unwilling to provide the best education for their children, or being able and willing to provide education, do not know what the best education is the state must undertake the work.

Without universal education, moreover, no government that rests upon popular action can long endure. Where the people are sovereign, the people must be schooled in the knowledge and in the virtues upon which free institutions depend. if for no other reason, public schools are necessary to keep alive the traditions of our history; are necessary lest we forget the glories of Yorktown and Bunker Hill, the principles of the Declaration, and the memories of Washington and Lincoln.

In words of weighty import, Andrew D. White has warned the United States of the danger of neglecting popular education. "A number of great republics, officered by great men," he has said, "have existed in the world. Their history has been very brilliant, and yet, of them all, only two remain—only two can be said to have lasted." (He regards the republic of France as still only an experiment.) "I am speaking of Switzerland and the United States. Those two republics differ from all the others in only one particular. Other republics have been deeply religious. The republic at Florence was as deeply religious as any community that ever existed. They have had every virtue except an enlightened body of citizens. Switzerland and the United States have that." The lessons of recorded history are in accordance with the theory that the enlightenment of the great body of citizens through universal education is the sole condition under which a republic can endure.

SOME PROBLEMS OF EDUCATION OF HAWAII

(BY I. M. COX.)

It is a matter of observation that there are in the Territory of Hawaii a very gratifying number of exceptionally efficient teachers. Exceptional efficiency may be evinced in exceptionally favorable environment, or as not infrequently has happened, it may be discovered or developed by exceptionally untoward circumstances. Complicated international relations have developed the great diplomatist, a crisis in the affairs of a people has produced the great statesman, hard times and a fight for existence have compelled an industry into re-organization and new methods that have made for it a great future. So it may conceivably be in the matter of teaching.

If, failing to find an explanation of efficiency elsewhere, one should set out to look for difficulties sufficient to put the teachers on their mettle, one need not look in vain. The school population of Hawaii has been a growing population—a very rapidly growing one.

School attendance is four times as great now as it was in 1876. This is an increase of 300 per cent. in thirty-three years.

The number of available teachers has in all that time and earlier been far below the need. Salaries of teachers have been always inadequate and at times distressingly low.

Uncertificated teachers of deficient qualifications have been employed in large numbers.

Appropriations of money have been estimated on the basis of past requirements rather than of the growing present or the greater future.

Per capita cost of education has been kept below that of other progressive communities, below average cost in the United States, notwithstanding the fact that in Hawaii the cost of educating a public school pupil is distributed among ten of population as against a ratio of a little less than one in five in the United States as a whole.

Stated in other words, though, the men of Hawaii have had less than half the burden of public education than men elsewhere are bearing, yet they have not been willing to bear even this half burden either capably or with entire cheerfulness.

Inspection of our schools has been scant and intermittent.

Supervision in any general sense has not been obtained.

Principals of schools have been held down to an exacting routine of grade work.

Medical inspection of schools has been inadequate and infrequent and at times pretty nearly given up.

Public school pupils have for the most part been children of very poor and sometimes of improvident parents. Home interest in the bringing up of children is deficient, nutrition is defective, and child labor is in many cases excessive.—The poverty of the home and the parsimony of the State have kept equipment of school children far below that required for best results.—School Agent Cox in address to Teachers' Association.

Such a list of various handicaps of Hawaiian schools might doubtless be greatly enlarged, and were I addressing a body of citizen voters responsible for future policies of government, I should be strongly tempted to extend and amplify a statement of remediable defects in our school administration. But doubtless sufficient has been said to suggest that there is enough of difficulty in the situation to call out all the latent energies of the teacher. And as yet I have not even named that commingling of the races in school which often in the popular mind has been the easy and ever ready explanation and excuse for every kind of shortcoming and which has furnished the topic assigned me for this paper.

An excuse for so long a preamble and a reason for approaching the subject as it were by the back door I find in a rather common habit of loose analysis and undiscriminating statement. People abroad have been known to ascribe as characteristically American a quality that was perhaps only a characteristic of the nouveau riche. I myself and you may have been guilty of speaking of a Japanese characteristic, or Chinese, or Oriental characteristic when in fact we had in mind what was simply a coolie characteristic. It is easy to confuse race with station in life, especially if all those one has happened to know of a race belong to the same class of society. It is thus we confuse coolie with Oriental, dago with Italian, poverty of environment with innate poverty of soul, things sociological with things biological. And this distinction becomes a vital one in considering educational policies, for if defects in our school system are political or economic or sociological, they are to be classed among remediable defects, and we are thereby encouraged to bend our energies to the remedy or to rouse the thought of the community to seek a solution. But over things biological we have preforce less control, and in so far as a defect has a biological cause we should be less sanguine of finding the remedy.

My belief is that in this community the phrase Commingling of the Races has been worked too hard and made to cover too large a number of more or less unrelated things, and that the difficulties in teaching on account of the mixed races will resolve themselves on analysis into a considerable number of other difficulties with which the race question has really nothing to do—or next to nothing.

Undoubtedly homogeneousness lies as a basic principle at the foundation of the graded school. But there are many kinds of homogeneity. European practice aims at a homogeneity of sex, grouping boys together and girls together. Our Southern States have aimed at homogeneity of race, having one school for negroes and a separate school for whites. Hawaii in its earlier history followed European practice in the segregation of the sexes and the South in segregation of the races. It did what the South does not, it taught each racial group in a different language. The earliest schools were for Hawaiians only and were taught in the Hawaiian language. Schools taught in English first received government support about 1865. On the advent of a Chinese population Chinese schools were organized, taught at first in the Chinese language, or Chinese and English combined, but later in English alone. But the English (or so-called Select) schools, by an entirely natural process of accretion steadily grew, and attendance in the Hawaiian schools as steadily decreased until the Hawaiian schools became completely absorbed in the English schools and ceased to exist in 1898. The Chinese schools ceased to exist as distinctly race schools the following year, and the year 1900 ushered in the policy of complete co-education of the races. It is worth noting, as either logically connected or interestingly coincident, that in that same year both the Royal school and Kalaumela school admitted girls to their classes, Kaumakapili Girls' School was discontinued, and three years later Pohukaina school admitted both sexes. From that time the public school policy and practice has been complete co-education of the sexes and complete co-education of the races.

This policy not only appears to meet with very general favor but also to conform to accepted principles. The basis of classification generally existing in American graded schools has to do with the stage of intellectual development reached by the child as measured in the course of study or the ability of the child to do the next work presented in the course. Children, of whatever race, appear to exhibit the same faculties and interests awakening in the same order, at approximately the same age, and taking the same general course of development. Racial traits, so far as they are in evidence, will still be less important than individual traits. The spread of characteristics of any number of races will not cover so wide as the spread of the characteristics of all the individuals of any one race. Girls are intellectually more like boys than individual girls are like each other. Average American children are more like average Chinese children than they are individually alike the one to the other. It is therefore the individuals and not the races or the sexes that will determine the farthest reach of any group organized in accordance with the graded school principle of classification. Your class thus formed of boys and girls, Hawaiian, Spanish, and Chinese, so long as it is homogeneous by the standard of intellectual development and the power of attack on the next work of the course of study, will probably be homogeneous in a sense that will make it possible for such children to work together and to make effective progress.

Logically I might here rest a conclusion, but in Hawaii we have to meet the practical consideration that the question of race is very closely associated with the question of language and that a difference of race still so very often almost implies a difference in the vernacular. Immigrant children and to some extent children brought up in plantation camps still enter school with almost no knowledge of English and a considerable number of others begin school life with a speaking knowledge of English so imperfect and so incorrect that it is for school purposes almost as good as none. It is undoubtedly true that many teachers experience a difficulty in teaching these in the English language. Probably this is especially true of such as begin the work without any previous experience except that of "hearing the lesson." Such a teacher, in a school of children with whom English was the vernacular and where firm reliance could be placed in the home's interest in the child's education, might conceivably make a satisfactory showing by the simple method of assigning tasks and holding the home responsible for the accomplishment of them, and yet might conspicuously fail in a school where children assemble from homes speaking many different languages. It is doubtless a knowledge of failure of this sort that has kept current the phrase Multiplicity of Languages as an explanation of every educational difficulty even among men who may have tired of the Mingling of the Races as the panacea for every ill.

That there is real difficulty of language in our schools rests securely on the testimony of many teachers, but that this difficulty is not so serious as is currently supposed, if only teachers have mastered the art of teaching together and at the same time the thing itself and the expression of the thing, there is abundant evidence in our best schools.

As verifying this opinion, but from a widely different point of view, I shall quote a statement of Mr. Roland P. Falkner from a recent article in the Forum. Mr. Falkner was until 1907 Commissioner of Education for Porto Rico. Porto Rican elementary schools, somewhat unconsciously and entirely without intention, appear to be passing through the same kind of transformation with respect to the school language as has taken place in Hawaii. But in Porto Rico this transformation has taken place with great rapidity. Started originally as schools using the Spanish language exclusively, the high schools early introduced some instruction in English in order the better to fit young men and women desirous of taking normal school or professional courses in the United states, there being no opportunity for such courses in Porto Rico. In 1963 San Juan tried the experiment of introducing instruction in English in grammar grades. In 1904 Ponce, by a stroke of audacity, introduced English in all grades. In 1905 seventy-four schools were taught entirely in English, the municipalities themselves providing additional funds equal to the increased cost of conducting schools in the English language. In 1906 one hundred and sixty schools, and 1907 three hundred and eighty-nine out of a total of 500 graded schools had been converted into English schools. Thus in the short space of four years English became the dominant school language of the island. Speaking of this change from Spanish to English as the basis of instruction Mr. Falkner says:

"It was indeed feared that the learning of a new idiom would put the children back a year or more in their studies, but experience showed this fear to be groundless. The effort of attention necessary to understand the language resulted in increased concentration on the subject matter of instruction, and pupils advanced normally in their grades."

Not to rest a conclusion in so important a matter wholly on general considerations or on insufficient observation, your Superintendent of Public instruction is now making an inquiry into the nationality, age, and grade of all pupils in public schools of the Territory. This investigation has not yet reached a stage that will enable one to speak authoritatively as to results in definite terms of numbers and percentages. But I believe sufficient data are tabulated to make fairly reliable these three conclusions:

1. In schools where children of one race progress normally, children of all races make normal progress.

2. In schools where children of one race are retarded, children of all races show like retardation.

3. Schools composed entirely of pupils of a single race show as great retardation as schools made up of children of many races.

I am therefore of opinion that those of our citizens who would salve their consciences by ascribing to the Commingling of the Races every educational ill from which this community suffers are "barking up the wrong tree;" that those who propose return to a policy of segregation are "putting their money on the wrong horse;" that even the language difficulty, when other conditions are made endurable, is not so great as would appear to the man in the street; that were the difficulty greater than appears the public school on a non-racial basis would still be necessary to cultivate a broad humanitarianism and a solidarity of interest and feeling that will make society stable and life livable in the next generation; that, in fine, the policy of this Territory in abandoning the race school is being justified in the result; and that the problems of race for the most part become, like the problems of sex, practically negligible factors in elementary education.

OBSERVATIONS AND REFLECTIONS AT THE SHANTY.

(By E. S. Goodhue—Holualoa.)

My son asked me the other day what a Stag Party meant. I told him that the best modern definition was arrived at by adding ger to the original root, namely, STAG-GER.

One of the most humorous things I ever read was the product of jumping toothache.

It's all in the way you say it. If you tell a man he lied, he may hit you, but if you tell him he compounded an alkaline solution of wood ashes, he'll not get angry until the next morning.

No real character suffers by the analysis of history.

Men over fifty ought to be reminded once in a while that there is no special merit in growing old.

Thank the Lord for Darwin and Jesus and Lincoln and other kind, "weak" people.

Dullness at home is excused by affection; in society it is offset by the wit of others; in books it may be laid aside, but in the pulpit it pours its insipidities upon a helpless and pitiful congregation which has assembled with a full knowledge of the penalty.

I know of no nobler work than mothering.

More real thoughts are worked into a darned stocking or a mended coat than in many a modern book, and infinitely more of that tender humanity which warms our hearts towards the suffering poor of the world.

I am not superstitious, but I have wondered if the great American tornado might not be a mob of unrevenged ghosts; a roaring, thundering, dust-raising army of wrongly-punished disembodiments, taking summary vengeance upon the living with as little mercy as mobs show in Mississippi or Alabama!

The man who sits in his study and does nothing but write essays is less apt to do harm than the man who stands in the pulpit and does nothing but preach sermons.

Surely a desire so sweet and personal as the desire for immortality, a hope so freighted with joy and comfort to the mass of human beings, must be satisfied in some adequate way.

Temper is like whiskey—good to keep in the house, but bad to use except in extreme dilution.

Legally, every man has a right to be as mean as the law allows.

All quarrels are bilateral, and if we could only carefully examine both sides, we might often have very good friends out of those whom we now consider our enemies.

"Isn't it cheaper to move than to pay rent?" I inquired of the young married man.

"I suppose it is," he replied with a settled air, "but my plan is cheaper than either; I live with my father-in-law."

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